


260-153

# The Superintendents,

Ministers, & Commissioners of Churches reformed, within the Realme of Scotland, meeting in the generall assemblie at Edinburgh the. 25. day of December. 1565. To all that truly professe the Lord Iesus, within the same Realme, or els-where, with grace and mercie from God the Father, and from his onely Sonne our Lord Iesus Christ, with the holy Spirit.

 He present troubles being somewhat considered, but greater feared shortly to followe. It was thought expedient (dearely beloued in the Lord Iesus) that the whole faythfull within this Realme, should together, and at one time prostrate the selues before their God, craving  
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of him pardon and mercy, for the great abuse  
of his former benefites, & the assistance of his  
holy Spirit, by whose mighty operation we  
may yet conuict to our God, that we prouoke  
him not to take from vs the light of his Gos-  
pell, which he of his mercy hath caused so  
clearly of late dayes to shine within this  
Realme. But because that such publike Sup-  
plications require alwayes Fasting to be ioy-  
ned therewith; and publike Fasting craveth  
certaine time, and certaine exercises of godly-  
nesse then to be vsed with greater straight-  
nesse, then at other times.

The whole Assemblie after deliberation  
hath appoynted the second Sunday of May & the  
third, next folloving the date of the sayd  
Assemblie, to that most necessarie exercise (at  
this time now standeth) of publike Fasting. And  
further did require the same to be signified by  
all Ministers to their people the Sunday im-  
mediately before the sayd second Sunday of  
May. But least that the Papistes shall thinke  
that now we begin to authorise & prayse them  
which sometimes we haue reprobud & dam-  
ned in the, or els that the ignorant who knowe



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not the commoditie of this most godly exercise, shal cōtemne the same. We haue thought expedient somewhat to speake to the one & to the other. And vnto the Papistes first we say, that as in purity of conscience we haue refused their whole abominations, & amongst the rest, that their superstitious & Pharisaeicall maner of fasting: So euen vnto this day we do continue in the same purpose, boldly affirming, that their fasting is no fasting that euer God approoued, but that it is a deceiuing of the people, and a meere mocking of God, which most euidently will appeare, if in the Scriptures we search what is the right end of fasting, what fasting pleased God, and which it is that his soule abhorreth. Of fasting in the Scriptures we find two sorts: the one private, the other publike. The private is that which man or woman doth in secret, & before their God, for such causes as their owne conscience beareth record vnto them. As *Dauid* during the time that his Sonne which was begotten in adultrie, was stricken with mortall sicknes, fasted, wept, & lay vpon the ground, because that in the sicknesse of the child he did consi-

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der Gods displeasure against himselfe, for the remoouing whereof he fasted, mourned, and prayed, vntill such time as he saw Gods will fulfilled, by the taking away of the child. Particularly fasted *Anna* wife to *Elcana*, euen in the very solemne Feastes, during the time of her barrenesse: For she wept & eat nothing but in the bitterness of her hart, she prayed vnto the Lord, neither ceased she from sorrow and mourning, vntill such time as *Elie* the high Priest concurred with her in prayers, by whose mouth after that he had heard her pitifull complaint, she receiued comfort.

Of this fasting speaketh our Maister Iesu Christ in these wordes: *When yee fast, be not sadde as the Hypocrites, for they disfigure their faces, that they may seeme vnto men to fast, but thou when thou fastest, annoynt thine head and wash thy face, that thou seeme not vnto men to fast, but vnto thy Father which seeth in secret and will rewarde thee openly.* Of the same, no doubt, speaketh the Apostle, when that he layth: *Defraude not one another, except it be with consent for a time, that yee may giue yourselves to Fasting and Prayer.* To this priuie

Fasting

Fasting, which standeth chiefly in a temperate dyet, and in powring forth of our secret thoughtes, and necessities before God, can be prescribed no certaine rule, certaine time, nor certaine ceremonies, but as the causes and occasions why that exercise is vsed of diuers, (yea, so diuers, that seldome it is, that many at once are moued with one cause) so are dyet, time, together with all other circumstaunces, required to such Fasting, put in the libertie of them that vse it. To this Fasting we haue been faythfully & earnestly exhorted by our preachers, as oft as the Scriptures which they enreated, offered vnto them occasion. And we doubt not, but the godly within this Realme, haue vsed the same as necessitie craued, albeit with the Papistes we blew no Trumpetes, to appoynt thereto certaine dayes.

The other kind of Fasting is publike, so called, because that it is openly commaunded, sometimes of a Realme, sometimes of a multitude, sometimes of a citie, & sometimes of a meaner companie: yea, sometimes of particular persons, & yet publikely vsed, and that for the wealth of a multitude. The causes there

of are also diuers, for sometimes the feare of  
enemies, sometimes the angry face of God pu-  
nishing, sometimes his threatning to destroy,  
sometimes iniquitie found out, that was not  
rightly before considered, & sometimes the ear-  
nest zeale that some beare for preservation of  
Gods people, for aduaucing of his glory, and  
performing of his worke, according to his  
promise, moue men to publike fasting, con-  
fession of their sinnes, and solemne prayers,  
for defence agianst their enemies, recouering  
of Gods fauour, remouing of his plagues, pre-  
seruation of his people, and setting forward  
of that worke, which he hath of his mercy  
promised to finish, as in the probations follo-  
wing euidently shall appeare.

¶ VVhen Messengers came to *Iosaphat*, saying,  
There cometh a great multitude against thee  
from beyond the Sea, out of *Aram*, that is *Sy-  
ria*, &c. *Iosaphat* feared, and let him selfe to  
seeke the Lord, & proclaymed a fast through-  
out all *Iuda*, and *Iuda* gathered them selues to-  
gether to aske counsell of the Lord: they came  
euery one out of all the cities of *Iuda*, to enquire of  
the Lord. And *Iosaphat* stood in the Congro-  
gation

gation of Iuda and Ierusalem, in the house of the Lord, before the new court. And all Iuda stood before the Lord with their young ones, their wiues and their children. And Iosaphat sayd: O Lord God of our fathers, art not thou God in Heauen, and raigest not thou in all kingdomes of the Heathen? And in thy hand is power and might, and none is able to withstand thee. Hast not thou our God cast out the inhabitants of this land before thy people Israel, and hast giuen it to the seede of Abraham thy friend for euer? &c. But now the Ammorites, and Moabites, and the Mount Seir, are come to cast vs out of thy possession: O Lord our God, shalt thou not iudge them?

In vs there is no strength to stande against this great multitude that commeth against vs, neither know we what to doe: but vnto thee are our Prayers bent. &c. Of this Historie we haue the first cause of publike fasting, and the solemnitie thereof sufficiently proued. For the feare of enemies compelled Iosaphat to seeke the Lord, he knowing him selfe burdened with the care of the people, exhorted them to do the same. They from all cities and quarters  
repaire

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repayred vnto Ierusalem, where, vpon an appointed day, the king & the people, yea, wiues and children presented them selues before the Lord, in his holy temple, opened their necessitie, craued his helpe against that raging multitude, that alwayes was enemy to Gods people, and gaue open confession of their owne weakenesse, leaning onely to the Promise and protection of the omnipotent. Which example, we, and euery people likewise assaulted, may and ought to follow in euery poynt.

This only excepted, that we are not bound to meete at any one appoynted place as they did at Ierusalem. For to no one certaine and seuerall place is that promise made, that then was made to the Temple of Ierusalem, which was, that whatsoeuer men in their extremitie should aske of God in it, God should graunt it from his holy habitation in the heauen. Iesus the Messias then looked for, whose presence was sought in the Mercy-seate, and betwixt the Cherubins, is now entred within the Vailes that is, in the Heauen, & there abideth only Mediatour for vs vnto whom from all the coastes of the earth, we may lift vp our hands,

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handes, direct our prayers, supplications, and complaintes, and be assured that they shall be receaued, in whatsoeuer place we meete. And yet in time of such publike exercises, we wold wish that all men and women should repaire to such places as their consciences may be best instructed, their faith most edified, repentance most liuely stirred vp in them, and they by Gods worde may be most assured, that their iust petitions shall not be repelled. Which thinges can not be done so liuely in secret, and private meditation, as they are in publike assembly, where Christ Iesus is truly preached: and this much shortly for the first cause.

Of the second, to wit, that the angry face of God punishing, ought to drive vs to publike fasting, and humiliation of our soules before our God, we haue two notable examples, the one written in *Iosua*, who hearing and vnderstanding, that *Israel* had turned the backe before the *Cananites*, and the Elders of *Israel* rent their clothes, fell vpon their faces before the Arke of the Lord vntill the night, & cast dust vpon their heads, in signe of their humiliatiō & deiection, The other is expressed in the book



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of *Judges*, where *Israel* being commaunded by God to fight against *Beniamin*, because that they maintayned wicked men that deserued death, lost the first day twenty thousande of their Armie, and the second day eightene thousand. At the first losse they were lightly touched, and asked counsell if they should renew the battell, but at the second ouerthrow, the whole people repaired vnto the house of the Lord, sate there, wept before the Lord, & fasted that day vntill the night, for then began they to consider Gods angry face against the.

In this last Historie there appeareth iust cause why the people should haue runne to the onely refuge of God: because that their first Armie of fortie thousand men was vtterly destroyed.

But what iust occasion had *Iosua* so lamentably to complaine; yea so boldly as it were to accuse God, that he had deceiued him in that, that against his promise, he had suffred *Israel* to fall before their enemies? Was the losse of 30. men (no more fell that day in the edge of the sword) so great a matter, that he should despair of any better successe, that he should ac-  
cuse



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cuse God that he hath brought them over *Jordan*, & that he should feare that the whole army of the Lord should be environed about, & consumed in the rage of their enemies: yea if *Israel* had onely looked no further then to the losse of the fortiethousand men, they had been but feeble souldiers, for they had sufficient strength remayning behind. For what were forty thousand, in respect of all the tribes of *Israel*? Nay, nay, deare brethren, it was another thing then the present losse, that terrified & feared their consciences, and made them so effeminately (so would flesh iudge) to complaine, weepe, and howle before God: to wit, they saw his angry face against them, they saw his hand fortifie their enemies, & to fight against them whom both he had commaunded to fight, and had promised to endue with victorie. For every commandement of God to do any thing against his enemies, hath included within it a secret promise of his godly assistance, which they found not in the beginning of their enterprises, and therefore they did consider the fiercenesse of his displeasure, and did tremble before his angry face, whose

mighty

in their hand they found to fight against the,  
 and that was the cause of their greuous com-  
 plaints, and fearefull crying before their God.  
 What was the cause that God dealt so strange-  
 ly with the one and with the other, We may  
 perchance somewhat speake, when that we  
 shal intreate of the fruits of fasting, & of those  
 things that may hold backe from vs the assi-  
 stance of God, euen whē we prepare vs to put  
 his Commandement in execution. The third  
 cause of publike Fasting, is Gods threatnings  
 pronounced, either against a multitude, or a-  
 gainst a person in particuler. Of the former,  
 the example is *Niniue*, vnto the which *Ionas*  
 cryed, *Yet fourtie dayes, and Niniue shal be de-*  
*stroyed*: which vnpleasant tydings comming  
 to the eares of the king, he proclaimed a Fast,  
 he humbled his owne soule, yea, euen in sack-  
 cloth; & sitting in the dust, he straightly com-  
 manded reformation of maners in al estates;  
 yea, and that signes of repentance, of terrors,  
 and feare should appeare, not onely in men &  
 women, but also in the brute beastes, from  
 whom was all kind of nourishment commaun-  
 ded to be withdrawen, to witness: that they  
 feared

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feared aswell Gods iudgementes to fall vpon  
the creatures that serued thē in their impiety,  
as vpon them selues, that had prouoked God  
to that hot displeasure. Of the other, the exā-  
ple is most notable (most notable we say) be-  
cause that it fell in a wicked man, to wit, in *A-  
chab*, who by instigatiō of his wicked wife *Je-  
zabel*, gaue him selfe to do al iniquity. And yet  
when that he heard the feareful threatnings of  
God pronouced by the Prophet *Elias*, against  
him, against his wife, & house, he rēt his royall  
garments, put on sackcloth, slept therein, fasted,  
and went bare footed. VVhat ensued the one  
& the other of these, we shall heare hereafter.

The fourth cause of publike Fasting and  
mourning (for they two must euer be ioyned)  
is iniquity descried, that was not before right-  
ly cōsidered. The testimony wherof we haue  
in *Ezra*, after the reduction of the captivity, &  
that the Temple and the worke of the Lords  
house was stayed. It was shewed vnto *Esdra*  
that the people of *Israel*, the Priestes and the  
Leuites were not seperated from the people  
of the Nations, but that they did according to  
their abominations, for they maryed vnto  
them

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themselues, and vnto their sonnes the daughters of the *Cananites*, the *Pheresites*, *Hetbites*, *Iebusites*, *Ammorites*, *Moabites*, & *Egyptians*, so that the holy seed was mixt with prophane Idolaters: which thing being vnderstood, & more deeply considered then it was befores for then *Ezra* saw iust cause why the worke of the Lord prospered not in their hands.

This considered, we say *Ezra* taking vpon him the sinne & offence of the whole people, rent his clothes, and pulled forth the heares of his head and beard, sate as a man desolare of all comfort, till the euening sacrifice, and then rising, he bowed his knees, & stretched forth his handes before the Lord, and made a most simple and humble confession of all the enormities that were committed by the people, as well before the captiuitie as after their returning, & ceased not his lamentable complaint, vtill such time as a great multitude of men, women, and children, moued by his example, wept vehemently, and promised redresse of that present disorder and impietie.

Of the last cause of publike Fasting, to wit, the zeale that certaine persons beare for the  
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preseruatiō of Gods people, for aduancing of his glorie, and performing of his worke according to his promise, we haue exampls in *Mardocheus*, *Daniel*, and in the faithfull assembled at *Antioch*. For when that *Mardocheus* heard of that cruell sentence, which by the procurement of *Haman*, was pronounced against his nation: To wit, that vpon a certaine appointed day the *Iewes* in all the Prouinces of the King *Artaxerxes* should be destroyed, old and young, men & women, and that their substance should be distributed in pray. This bloody sentence we say being heard, *Mardocheus* rent his clothes, put on sackcloth and ashes, passed forth through the midst of the Citie, & cried with a great and bitter cry: and comming to the kings gate, gaue knowledge to *Esther* what crueltie was decreed against the nation of the *Iewes*, willing her to make intercessiō to the king for the contrary: who after certaine excuses sayd: *Goe and gather all the Iewes that are in Susan, and fast for me: eat not, nor drinke not, three dayes and three nights, and I also, and my handmaydes shall likewise fast, although that I should perish.* In this we may

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Eleerely see that the zeale that *Mardocheus* had to preserue the people of God, mooued not only himselte to publike fasting, but also *Ester* the Queene, her maides, and the whole *Iewes* that heard of the murther intended, & moued *Ester* also to hazard her life in going vnto the King without his commaundement.

Of the other, to wit, that the earnest desire that Gods seruantes haue that God will performe his promise, and maintaine the worke that he hath begunne: Example we haue in *Daniel*, and in the *Actes* of the Apostles. For *Daniel* vnderstanding the number of the yeeres forespoken by the Prophet *Ieremie*, that *Ierusalem* should lie wast, to haue been ended in the first yeere of the raigne of *Darius* turned himselte vnto God, fasted, humbled himselte in sackcloth and ashes, and with vn-fayned confession of his own finnes, & of the finnes of the people, he vehemently prayed, that according to the promises, sometimes made by *Moses*, after rehearsed by the prophet *Esay* & *Ieremy*, he would sodainely send them deliuerance, and that he would not delay it, for his owne names sake.

When

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When the *Gentiles* began to be illuminated; and that *Antioch* had so boldly receiued the Gospel of Iesus Christ, that the Disciples in it first of al tooke vpon the the name of *Christians*. The principall men of the same Church, trusting no doubt that the kingdome of Iesus Christ should further be enlarged, & that the multitude of the *Gentiles* should be instructed in the right way of saluation, tasted & prayed: and while that they were so exercised, charge was giuen, that *Paul & Barnabas* should be separated from the rest, to the work wherunto God had called them. &c. Of these former histories & Scriptures, we may cleerely see for what causes publike fasting, & general supplications haue bin made in the church of God; & ought to be made when so euer the like necessities appeare, or occasions are offered. Now let vs shortly heare what comfort & frute ensued the same. For the enemy, yea, the murderer of all godly exercise is desperatiō: for with what courage can any man with continuance call vpon God, if he shall desperately doubt whether God shall accept his prayer or not? How shall he humble himselfe before his



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throne? Or to what end shall he confesse his offences, if he be not perswaded that there is mercy and good will in God to pardon his sinnes, to accept him in fauour, and to graunt vnto him more then his owne hart, in the midst of his dolour can require or imagine?

True it is, that this venome of desperation, is neuer thoroughly purged from our harts, so long as we cary this mortall carkasse. But yet the constant promises of our God, & the manifold documētts of his mercy & helpe, shewed vnto men in their greatest extremitie, ought to animate vs to follow their example, and to hope for the same successe that they haue gotten aboue mans expectation. *Iosaphat* after his humiliation and prayer, obtained the victorie, without the losse of any of his souldiours, for the Lord raised *Ammon* and *Moab* against the inhabitants of *Mount Seir*, who being vtterly destroyed, euery one of the enemies of Gods people, lift his sword against another, til that of that godlesse multitude there was not one left aliue. *Iosua* and the *Israelites* after their deiection, were comforted againe. *Ninurie* was preserued, albeit that *Jonas* ha



cryed destruction: Yea, *Achab* notwithstanding all his vngodlynesse, lost not the frute of his humiliation, but was recompensed with delay of the vttermoſt of the plagues, during his life time. The mourning of *Ezra* was turned into ioy, whē that he ſaw the people willing to obey God, & the work of the houſe of the Lord to go forward. The bitter crying of *Mardocheus*, and the painefull faſting of *Eſter*, were abundantly rewarded, when not only the people of God were preſerued, but *Hamā* their mortall enemy was hanged vpon the ſame Gallous that he had prepared for *Mardocheus*.

*Daniel* after his faſting, confeſſion, & praier, got moſt notable reuelations and aſſuraunce, that his people ſhould be deliuered: yea, that in all extremities, they ſhould be preſerued, till that the *Meſſias* promiſed vnto the ſhould come, and manifeſtly ſhew himſelfe. And the godly of *Antioch* were not fruſtrate of their comfort, when they had heard how mightely God had wrought amongſt the Gentiles by the miniſterie of *Barnabas* and *Paule*: ſo that we may boldly conlude, that as God hath neuer deſpiſed the Petitions of ſuch as with

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unfained hartes haue sought his comfort in their necessities: so he will not send vs away empty and voyde, if with true repentance we seeke his face. If any would aske in what extremitie we finde our selues now to bee that heretofore we haue not scene, & what are the occasions that should moue vs now to humble our selues before our God by publike fasting, more the we did in the beginning when this Gospell was now last offered vnto vs? for then by al appearance, we & it in our persons stood in greater danger then we do yet. We answer, that the causes are more then for griefe of hart we can expresse. First, because that in the beginnig we had not refused Gods graces, but contrarywise with such feruency we receiued them, that we could beare with no kind of impiety: but for the suppressing of the same, we neither had respect to friend, possession, land, or life, but all we put in hazard, that Gods trueth might be aduanced, & idolatry might be suppressed. And therefore did our God by the mouth of his messengers, in al our aduersities, assure vs that our enemies should not preuaile against vs, but that they should be

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subdued vnder vs, that our God shold be glorified in our example & vpright dealing. But now since that carnall wisdom hath perswaded vs to beare with manifest idolatry, and to suffer this Realme which God hath once purged, to be polluted againe with that abomination: yea, alas, since that some of vs, that God made sometimes instruments to suppress that impiety, haue bin the chiefe men to conduct & conuey that Idol throughout all the quarters of this Realme; yea, to the houses of them that sometimes detested the Masse, as the Diuel and his seruice. Since that time we say, we haue found the face of our God angry against vs, his threatnings haue bin sharp in the mouths of his Messengers, which albeit for the time we despised and mocked, yet iust experience conuicteth vs, that we were wicked, and that they in threatening vs, did nothing but the dutie of Gods true Messengers.

And this is the second cause that moueth vs to this publike humiliation, rather now then in the beginning: to wit, that then we followed God, and not carnal wisdom, and therefore made he few in number, fearefull to ma-

ny, fooles before the world, to confound the  
wise: and such as before neuer had experience  
in Armes, God made so bold and so prospe-  
rous in all their enterprises, that the expertest  
Souldiers feared the poore Plough-men; yea,  
our God fought for vs by Sea and by Land:  
he moued the hartes of Strangers to support  
vs, and to spend their liues for our reliefe. But  
now alas we see no signe of his former fauour  
for wisdom or manhoode, strength and  
friendes, honour and bloud ioyned with god-  
lynesse, are fallen before our eyes, to let vs vn-  
derstand what shall be our destruction, if in  
time we turne not to our God, before that his  
wrath be further kindled. But this is not the  
end. For men had before hope (or at least  
some opinion) that God should mooue the  
Queenes Maiesties hart to heare the blessed  
Gospel of Iesus Christ truly preached, and so  
consequently, that she should abandon all Ido-  
latry & false religion. But now she hath giuen  
answere in plaine words, that that religion in  
which she hath been nourished (and that is  
meere abomination) she will maintaine and  
defend. And in declaratiō therof, of late dayes  
there

there is erected a displayed Banner against Iesus Christ. For corrupted hypocrites, and such as haue been knowen deceiuers of the people, are now authoris'd to spew out their poyson against Iesus Christ, his eternall trueth, and true Messengers of the same. That Idoll the Masse, is now againe in diuers places erected. And what hereof may ensue, yea, or what may we looke shalbe the end of such vnhappy beginnings, we desire the godly deeply to consider. But let it be graunted that we had not fallen backe from our former feruency, that we saw not Gods angry face, threatening vs with more fearefull plagues to follow, that the best part of our nobility were not exiled this Realme, neither yet that our Soueraigne were enemie to our religion, that she beare no greater fauour to flattering Friers, and to corrupted Papistes, then she doth to our pure Preachers.

Supposing we say, that we had none of these foresaid causes to moue vs (howbeit we haue them all, and moe, if that we list to remember them) yet is there one, which if it mooue vs not to humiliation, we shew our selues

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selues more then insensible. For now is Satan so enraged against Iesus Christ, and so odious is the light of his Gospel vnto that Romane Antichrist, that to suppress it in one prouince, realme, or nation, he thinketh it nothing, vnlesse that in all Europe the godly, and such as abhorre the Papistical impietie, be therewith also viterly destroyed, and so rased from the face of the earth, that no memorie of them shall after remaine.

If any thinke that such cruelty can not fall into the hartes of men, we sende them to be resolu'd of those Fathers of the last Councell of Trent, who in one of their Selsions, haue thus concluded. *All Lutherans, Caluanistes, and such as are of the new Religion, shall viterly be rooted out.* The beginning shal be in *France*, by conducting of the Catholike king *Philip of Spaine*, and by some of the Nobilitie of *France*: which matter I say, put in execution, the whole power of both, together with the Popes armie, and force of the Dukes of *Sauoy*, and *Ferrar*, shall assaunt *Genewa*, and shall not leaue it, till that they haue put it to sacke, sauing in it no lyuing creature.

And

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And with the same mercy shall so many of *France*, as haue tasted of the new Religion, be serued. From thence expedition shall be made against the *Germanes*, to reduce them to the obedience of the Apostolike seate. And so shall they proceed to other Realmes and Nations, neuer ceasing till that all be rooted out, that will not make homage to that *Romane* Idoll. How fearefull a beginning this conclusion & determination had, *France* will remember mo ages then one. For how many aboue a hundred thousand men, women, babes, virgines, matrones, and aged fathers, suffred some by sword, some by water, some by fire, and other tormentes. The very enemies them selues are compelled to acknowledge. And albeit that God of his mercy in a part disapoynted their cruell enterprises, yet let vs not thinke that their wil is changed, or their malice asswaged. No, let vs be assured, that they abide but oportunitie to finish the worke that cruelly against God, against his trueth, & the true professors of the same, they haue begun. The whisperings wherof are not secret, neither yet the tokens obscure. For the trafique of that Dragon,



gon, now with the Princes of the earth, his promises and flattering entisements tend to none other ende, but to enflame them against Iesus Christ, and against the true professours of his Gospell. For who can thinke that the Pope, Cardinales, and horned Bishops, will offer the greatest portion of their rents for sustenting of a Warre, whereof no commoditie should redound (as they suppose) to themselves? If any thinke that we accuse them without cause, let them heare their owne wordes; for this they wrote neare the ende of the same decre.

And to the ende that the Holy Fathers on their part, appeare not to be negligent, or unwilling to giue their ayde & support vnto so holy a warre, or to spare their owne rents and money: haue added that the Cardinals shall content them selues of the yeerly rent of, 5. or 6. thousand duckets, and the richest Bishop of 2. or 3. thousand at the most: and to giue frankly the rest of their reuenues to the mainteyning of the warre, which is made for the extirpation of the *Lutherans* and *Caluinists* sect. And for restablishing of the *Romane* Church,

till



## OF FASTING.

till such time as the matter be conducted to a good and happy end. If there be not open declarations, in what daunger all saythfull stand, if they can bring their cruelty to passe, let very idiots iudge. But let vs heare their conclusion, *Fraunce & Germany* (say they) being by these meanes so chastised, abased, and brought to the obedience of the holy *Romane Church*, the Fathers doubt not but time shal provide, both counsell and commodity, that the rest of the Realmes about may be reduced to one flocke, and one Apostolike gouernour and Pastour. &c.

By this conclusion we thinke that the very blinde may see what is purposed against the Sainctes of God in al Realmes and nations, to wit, destruction with cruelty, or els to make them to worship that blasphemous beast, who being an Idoll, vsurpeth to himselfe the name of *Vniuersall Pastour*. And being knowen to be the man of Sinne & Perdition, will be holden for an *Apostolike gouernour*. But some shall say they are yet far from the ende of their purpose, and therefore we neede not to be so fearefull, nor so troubled: We answere, the danger

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danger may be nearer then we beleue: yea, perchance a part of it hath bin nearer to our neckes, then we haue considered. But how so euer it be, seeing that God of his mercy hath brought forth to light their cruel & bloody counsell, in which we neede not to doubt, but still they continue: It becommeth vs not to be negligent nor slouthfull. But we ought to follow the example of *Ezechias* the King of *Iuda*, who receiuing not onely the spitefull aunswere, but also the blasphemous and threatening letter of *Senacherib*, first sent vnto the Prophet *Esayas*, and pitifully complained of the instant troubles, willing him to make intercession vnto God, for the remnant that were left. Vnto whom albeit that the Prophet answered comfortably, assuring the King, that the enemy should not come so neare as to shoot dart or arrow within *Ierusalem*: yet ceased not the godly king to present himselfe in the Temple of the Lord. And as a man despairing of al worldly comfort, spread abroad the letters that proud *Senacherib* had sent vnto him, and made vnto God his most seruent prayer, as in the. 57. Chapter of the

Pro

## OF FASTING.

Prophet *Esayas* we may reade. The enemy  
 had turned backe, and God had put a bridle  
 in his nostrilles. And so men might haue  
 thought that the King needed not to haue bin  
 so troubled. But the spirit of God instructed  
 the hart of his seruant, to seeké helpe where  
 it was onely to be found, and from the handes  
 of God, who onely was able to put finall ende  
 to that tyranny. The example we say of this  
 approued seruant of God, we ought to follow  
 now, when the like destruction is entended  
 against vs, yea, not against one Realme only,  
 but against all that professe the Lord Iesus,  
 as before we haue heard. Albeit that God of  
 his mercy hath staied the fury of the Papistes  
 for a time, we ought not to thinke that their  
 malice is changed, neither that such as truly  
 professe the Lord Iesus, can be in securitie, so  
 long as that *Babylonian* whoore hath power  
 to enchaunt the Princes of the earth. Let vs  
 therefore vnderstanding that she being drun-  
 ken with the blood of the Sainctes, can neuer  
 repent of cruelty and murder, vlc against her  
 the spirituall weapons, to wit, earnest inuoca-  
 tion of Gods name, by the which we find the  
 proud

## A TREATISE

proude Tyrants of the earth, in times past, to haue bin ouerthrowen. Aboue all these causes aforeseyd, we haue yet one that ought not to be omitted: to wit, the body of this Realme hath long enioyed quietnesse, while that other nations about vs haue bin seuerely plagued. What thousands dyed in the East countries: and in *England* of the Pestilence? *Anno. 1564.* Their owne confessions beare record: what crueltie hath been executed in *France*? what townes spoyled, & murder committed, somewhat before we haue declared, and more we might, if that we had not respect to breuitie and time. And what trouble is presently, and long hath been betwixt *Denmarke* and *Sweden*, the posteritie of that Countrey will after vnderstand.

And in all this time, now fixe yeeres and more, hath God spared vs, so that the publike estate hath alwayes remayned quiet, except within these few monethes. Ought not the deepe consideration of this mooue vs now to stoope before our God? For haue we been spared because that our rebellion to God is lesse, then is the rebellion of those nations that

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we haue seene punished? If we thinke so, we are farre deceiued.

For in so great light of the Gospell, we thinke that greater inobedience was neuer shewed vnto God, nor greater ingratitude vnto his Messengers, since the dayes of the Apostles, then of late yeeres hath been (and yet is) within this Realme. Idolatrie is obstinately mainteined, whoredome and adultery are but pastimes of the flesh, slaughter and murder is esteemed small sinne: if any man haue friend in Court, craftie dealing with the simple, deceit & oppressiō is counted good conquest, (yea, ' alas almost vniuersally) partialitie in iudgement is but interpretation of lawes; yea, delaying of iustice, what matter is that? What reuerence is had to Gods messengers, & what respect vnto the poore that now so multiply within this Realme (that the like hath seldom been seene) though we will cease, the stones will cry, and condemne vs: and yet what superfluitie? What vanitie? What feasting, riotous banqueting hath bin, and yet is vsed in Court, countrey, and townes, although the tongues of men dare not speake, yet we think

## A TREATISE

the purses of some do feeble, and in their manner complaine. If these be not sinnes that craue Plagues from God, we humbly desire men to consider what are the sinnes that were layde to the charge of *Sodome* and *Gomorrhah*, by the Prophet *Ezechiel*.

Now say wee, God before our eyes hath punished other, and can he spare vs? Being more sinfull then they were? Nay he cannot. And therefore there restes nothing vnto vs but vtter destru<sup>ti</sup>ō, if we vnfainedly turne not vnto our God, before that his wrath be further kindled against vs. Iudgement is begun in his owne house: for if within *Scotland* amongst men of their estate, there was to be found equitie, iustice, temperance, compassion vpon the poore, and vpright conscience, they did most cleerely shine in them, whom God before our eyes hath first deic<sup>ed</sup>. Therefore (yet againe) we say, that only repentance can saue vs from Plagues more greuous then they haue felt, or that we haue seene of many yeeres within this Realme.

But now we know, that such as neither love God, nor truely feare his iudgments, for ma

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ny Atheists we haue, and ranke Papists with: in this Realme shall grudge and cry, What new ceremony is this that now we heare of? Wherefore shal we fast? And who hath power to commaund vs so to do? A figge for their fasting, we will fill & stuffer our bellies after the old fashion, &c. Let not the godly be offended at the tauntes and reproches of such godlesse people, but let vs tremble before our God, & consider that such hath been the proude contempt of the wicked in all ages before vs, as in the Prophets we may read. For *Esay* complaineth, saying: When the Lord calleth to sackcloth and ashes, there is nothing heard, but let vs eate and drinke, kil the fat beasts, and make banketts: let vs bring wine in abundance: and more, if we must die, let vs depart in ioy, for so they meant when that they sayd, let vs eate & drinke, to morrow we shal die. But let vs consider what answere they receiue. *As I liue,* sayth the Lord, *this your iniquitie shall not be forgiuen vnto the death, I shall take from you the mirth of Wine and Oyle, your young men shall fall by the sword, your aged men shall be ledde Captiues, your delicate Dames shall troe*



## A TREATISE

*upon their feete over the Riuer (meaning Euphrates) their buttockes shall be naked, and their shame shall not be hid. &c.* Ieremie the Prophet preached and cried euen to the King and to the Queene, and commaunded them *to walke in lowlinesse, to do iustice, to repress impietie: and so he promised that they should sit still upon their throne in ioy and quietnesse.* But if they would not, he boldly pronounced *that their carkasses should be cast to the heate of the Sunne, and to the frost, and cold of the night.* Ezechiel in his age vseth the same order, and in his owne body sheweth vnto them signes of humiliation, and of the plagues that should apprehend them for their rebellion. All their admonitions were despised, we confesse: but thereto we should not looke, but vnto that which ensueth such proud contempt.

If we would that our places should be so destroyed, that they should remaine desolate, and be dennes to Dragons. If we would that our land should be layde waste and be a pray to our enemies: and if we would that the rest of the Plagues threatned by the Prophetes, and which haue apprehended the disobedient before



before vs, should come vpon vs in full perfection. Then we neede neither to fast nor pray, repent, nor turne to God. But if we desire either to find mercy in this life, or ioy & comfort in the life to come, we must shew our selues vnfeignedly sorry for the abominations that now vniuersally raigne: we must be like *Lot in Sodome*, and *Noah*, in that Catholike defection from God, which was in the first age: and by their examples, and notable deliuerance, ought we to be encouraged, to shew our selues sorry for this present corruption, & to set our selues against it, to the vitermost of our power, vnlesse that we would haue portion with the wicked.

Neither ought we to be discouraged, because that the contemners, godlesse people, and mockers of all godlynesse, shall exceede vs in number.

Their number (deare brethren) shall not hurt our innocencie, if that we with vnfeigned hartes turne vnto our God, for the promise of his mercy is not bound vnto the multitude: so that he will not heare, but where the greatest part is godly. No, deare brethren, where-

Toeuer two or three be gathered in his name,  
 there is he in the middest of them:and againe,  
 Whosoever calleth vpon the name of the  
 Lord, he shalbe saved: yea euen when in Gods  
 displeasure the whole world shalbe plagued.  
 And therefore let vs not follow the multitude  
 in euill doing: but let vs decline frō the wayes  
 of their vanity, and by vnfained humiliation  
 of our selues: let vs purchase fauour before  
 that Gods vengeance burst out like fire.

**T**He power that we haue to proclayme this  
 Fasting, is not of man, but of God, who by  
 the mouth of the Prophet *Ezechiel* pronoun-  
 ceth this sentence: *If the Watchman see the  
 Sword, or any other Plague comming vpon the  
 Land, if he blow not the Trumpet, and plainly  
 warne them to turne to God: and if the Sword  
 come and take any away, the wicked shall perish  
 in their iniquitie: but their blood shall be  
 required from the handes of the Watchman.*  
 Now so it is, that God of his mercy hath ray-  
 sed vp amongst vs moe Watchmen then one  
 or two, of whose mouthes we can not deny,  
 but we haue heard fearefull threatninges of  
 Plagues,

plagues, to follow vpon this proud contempe  
of all Gods graces.

And therefore we in the feare of our God,  
willing to auoid the vttermost of the plagues,  
haue with one consent concluded this godly  
exercise to be vsed amongst vs, in signe of our  
vnfained humiliation: which albeit the god-  
lesse shall mocke, yet are we assured, that he  
who once pronouced this sentence, The soule  
that shal not be afflicted that same day (to wit,  
the day appoynted to publike humiliation)  
shal perish from amongst the people: yea, eue-  
ry soule that shal do any worke that day, I  
shal destroy such a soule from the midst of  
his people. The ceremonie and the certaine  
appoynted day we know to be abolished at  
the comming of Iesus Christ, together with  
the rest of the figurall Ceremonies: but the  
effect thereof shal abide so long as there abid-  
eth any true Church vpon the face of the  
earth, vnto the which repentance and remis-  
sion of sinnes are publikely preached. And  
therefore albeit we haue no corporall punish-  
ment, to lay vpon the contemners of that god-  
ly exercise, yet haue we the spirituall sword,

which once will strike sooner then any material sword can or may.

The iudgements & iustice of our God are immutable, he abideth the same and one God that drowned the world by water, that consumed *Sodome* and *Gomorrab* with fire from heauen, that plagued *Pharao*, destroyed *Ierusalem*, and hath executed his fierce iudgements in all ages; yea, and euen before our eyes: It is the same God (we say) that this day by his faythfull seruantes calleth vs to repentance, whose voices if we contemne, we declare our selues rebellious to our God, mockers of his threatnings, and such as sometimes in despaire cryed, *We will walke according to the lust of our owne hartes: and let the counsell of the holy one of Israel come as it list. &c.* And if we so do, then woe; yea, woe and double damnation vnto vs: for then euen as assuredly as God liueth, so assuredly shall the Plagues that our eares haue oft heard, be powred forth vpon vs, euen in the eyes of this same peruerse generation, with whom we contemne God, & before whom we are neither feared nor ashamed, stubbornly to proceede from sinne to con-

contempt. Our hope is better of you (deare brethren) that haue professed the Lord Iesus with vs, within this Realme, albeit that this we speake to let you vnderstand what rebellion hath been in flesh before vs, and how it hath been punished: that we may learne to stoope before our God, by vnfaigned repentance, and then we shall be assured, that according to the promise made by the mouth of ioel: *Our God shall leaue vnto vs a blessing, albeit that the vehement fire of his wrath shall consume the disobedient.*

But now least that we should thinke that the obseruatiō of the ceremonie is enough to please God, we must vnderstand what things must be ioyned with fruitfull fasting, & what things they are that may make our fasting odious to our God. And first we haue to vnderstand, that Fasting by it selfe considered, is no such thing as the Papistes heretofore haue imagined: to wit, that it is a worke meritorious, & a satisfactiō for the sinnes before committed. No all they that fast with that intent, renounce the merites of Christes death and passion, in so much as they ascribe to fasting  
which

(which is but an exercise vſed by man) that which is onely proper to Ieſus Chriſt: which is, that he by offering vp him ſelfe once for al, hath made perfect for euer, thoſe that ſhalbe ſanctified: we muſt further vnderſtand, that as the kingdome of God is neither meate nor drinke; ſo is neither Fasting by it ſelfe ſimply conſidered, the cauſe why that kingdome is graunted to the choſen, neither yet eating (moderate we meane) any cauſe why the reprobate are fruſtrate therof. But vnto fasting there muſt be ſomewhat ioyned, if that God ſhall looke vpon it at any time in his fauour. The Prophet *Ioel* is witneſſe hereof, who in the perſon of God, ſaid vnto ſuch as he had ſeuerely threatned. *Turne vnto mee in your whole hart, in fasting and mourning*: in which wordes, the holy Ghoſt firſt requirerh the conuerſion of the hart vnto God, and thereto ioyneth fasting & mourning, as witneſſes of the ſorrow that we haue for our former offences, & feare that we haue of his ſeuerer iudgments, the reliefe wherof we publiſhly profeſſe we can obtaine by no other meanes, but by Gods free mercy, from whom we haue before declined.

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So that the very exercise of fasting, and mourning, & prayer therewith annexed, so solemnly protested, that by our fasting, we merite not, for he that still confesseth his offence, and in bitterneffe of hart cryeth for mercy, doth not brag of his merites: if the Papistes reply, Yet God looketh to the fasting & heareth the prayers of such as rightly humble them selues before him: we deny not; but therto we adde, that rightly did neuer man humble him selfe before God, that trusted or gloried in the merites of his owne workes; for without fayth it is vnpossible to please God, and fayth dependeth vpon the promise of Gods free mercy through Iesus Christ, and not vpon the merites of any workes. The Pharisey in bragging was reiected, but the Publican in denying himselfe, and calling for mercy, was iustified; not by his workes which he had not, but by grace & mercy, for the which he sobbed. *Daniel* fasted, confessed his sinnes, and the sinnes of the people, & therto he added most earnest and feruent prayers. But doth he alleage any of them as a cause why God should either be mercifull to him or to the people? nay we find  
no



no such thing, but the plaine contrary, for thus he concludeth. Now therefore our God heare the prayer & supplication of thy seruant, and shew thy pleasing visage vnto thy Sanctuary, that lyeth waste, for the Lordes sake. O my God giue eare that thou mayest heare; and open thine eyes, that thou mayest see the waste places of the Citie, which beareth thy name, for we alleage not our righteousness in our prayers, that we power forth before thee: but thy most abounding mercy. Lord heare, Lord be mercifull, Lord take heede, & helpe, and delay not for thy owne selfe my God. We may plainly see whereupon this excellent seruant of God grounded him selfe to purchase Gods fauour, to wit, vpon the Lord that is vpon the Sauour and Mediatour promised, vpon the most abundant mercy of God, and vpon God him selfe, for he vnderstoode what God hath promised, as well by the mouth of *Moses*, as by the Prophet *Esay*, saying: *Beholde yet I am, yea, euen I am the Lord, and there is no God but I. I kill, and giue life againe. I giue the wound, and I shall heale. For my owne names sake will I do it, sayth the*

*Eter:*



## OF FASTING.

*Eternall.* Vpon these and the like Promises, we say, did all the Saintes of God in all their extremities depende, and did looke to receiue comfort, without all respect to their owne workes: they damned the best of their owne workes, and called them nothing but fylthinesse before God. And therefore yet as before, we boldly affirme, that the Papisticall fasting was not onely vaine (for what fasting is it? to abstayne from Flesh, and to fill the belly with Fish, Wine, Spice, and other delicates) but also it was odious vnto God, and blasphemous to the death of Iesus Christ, for the causes forewritten, And this much shortly for those things that must be ioyned with fruitfull Fasting.

Now we haue to consider, what thinges may make our Fasting odious, besides this proude opinion of Merite, whereof we haue spoken.

It is no doubt but that Infidelitie maketh all the workes of the Reprobate odious before God: yea, euen when that they do the very workes that God hath commaunded, as wee may read in *Matth. 5. 6. & 7. Esay. 1. & 66. & c.*

And

## A TREATISE

and diuers other places. But because that Infidelity lurketh oft in the hart, & can not well be espied, but by the bitter & rottē fruites that spring thereof: The spirit of God hath painted foorth vnto vs in plaine wordes, what vices may make vs and all our workes odious before our God: so that neither will he heare our prayers, nor regard our fasting. *Salomon sayth: He that stoppeth his eare from the cry of the poore, his prayer shall be abominable before God.* And *Esay* in the person of God, sayth: *Albeit that ye shall stretch out your handes, and multiply your prayers, yet will I not heare you, for your handes are full of blood.* But most playnely to our purpose speaketh the same Prophet, saying: *The house of Iacob daily seeketh me, and they would know my wayes, as a nation that sought Iustice, and that had not left the iudgement of their God. They aske me iudgements of iustice, (that is, they quarrell with me) and they desire that God shall draw neare. Why haue we fasted (say they) and thou beholdest not?*

We haue afflicted our soules, and thou despisest it. The prophet answereth in the person

son

## OF FASTING

son of God, and saith: Beholde in the dayes of  
 your fast, ye will seeke your will, and require  
 all your debtes: behold, ye fast to strife and de-  
 bate, & to smite with the fist of wickednesse:  
 ye shall not fast as they do to day, to make  
 your voyce be heard aboue, that is to oppresse  
 others, so that they are compelled to cry vnto  
 God. Is it such a fast that I haue chosen, that  
 a man should afflict his soule for a day, and to  
 bow downe his head as a Bul-rush, and to lie  
 downe in sackcloth and ashes? Will thou cal  
 this a fasting, or an acceptable day vnto the  
 Lord? Is not this the fasting that I haue cho-  
 sen, to lose the bandes of wickednesse, to take  
 off the heuy burthens, & to let the oppressed  
 go free, and that ye breake euery yoke? Is it  
 not to deale thy bread vnto the hungry? And  
 that thou bring the poore that wandreth vn-  
 to thy house? When thou seest the naked, that  
 thou couer him? And hide not thy selfe from  
 thine owne flesh. Then shall thy light breake  
 forth as the morning, and thy health shall  
 grow speedely, thy righteousness shall go be-  
 fore thee, and the glory of the Lord shall em-  
 brace thee. &c. In these most notable senten-

ces, and in such as follow in the same place, we haue to marke, what thinges may make our fasting to be reiected of God, what he craueth of such as fast fruitfully, and what promise he maketh to such as obey him. This people externally professed God, they dayly sought his face by repaying to the Temple, hearing of the Law, and exercising of the sacrifices; yet did God plague them in moe sortes then one, as in the booke of the Kings & Chroniclkes we may read. In their extremitie they ranne (as to them appeared) to the vtermost refuge; they fasted, and vnsaignedly humbled their bodyes, for that the Prophet meaneth, when that he sayth, *That they fasted till that their neckes were weakned, and made faynt as a Bulrush, for very lacke of corporall foode. They layde off their gorgious Garmentes, and put on Sackcloth. &c.* And yet were their troubles nothing relieued. And that was the cause why they quarrelled with God, and said: *Why haue we fasted, and thou hast not seene? &c.* And in very deede to the natural man it was strange, for GOD had promised that he woulde comfort his people, whensoever they should

humble themselves before him, notwithstanding their former iniquitie.

In the externall ceremonies, nor in the corporall exercises, there could no fault be espyed. Why then dooth not G O D hear them? complaine they? God answereth that their outward profession was but hypocrisie, their fasting was but mocking of God, and their prayers could do nothing but prouoke him to further displeasure. Because that albeit they retained the name of God, & albeit that they appeared in his Temple, yet had they forsaken both his iudgements, statutes, and holy ordinances. Albeit the body stooped, and was afflicted by fasting, yet remained the heart proude and rebellious against God, for they followed their owne corrupted wayes, they oppressed such as were subiect vnto them, their heauie yoake lay vpon the neckes of such as could not rid themselves from their bondage. Amongest them were strife, debate, whisperings of malice, yea, open contention, and manifest violence, which were all euident declarations of proude harts, and impenitent soules. And therefore God giueth vnto them open defiance,

ance, in the time when they thinke that they  
 seeke his peace most earnestly. And hereto  
 ought we this day that professe the Lord Ie-  
 sus, and haue renounced abominations of  
 Papistry within the Realme of *Scotland*, giue  
 diligent heed. For it is not the simple know-  
 ledge of the trueth onely, nor yet the exter-  
 nall profession of the same, that is accepta-  
 ble before God. Nay, nay, deare brethren,  
 he requireth the fruites of repentance, and  
 they are, to decline from euill, and to doe  
 good, as wee may reade in many places of  
 the Scripture. Thinke we it a thing agreea-  
 ble with the nature of the Eternall GOD,  
 that he shall receiue vs in fauor, after that we  
 haue offended, and wee will not for his sake  
 remit the iniuries that are done to vs? Can  
 wee thinke to be at peace with him, when  
 that we stubbornely will continue in strife  
 amongst our selues? Shall hee relieue our  
 griefe, bondage, or yoke, and we not relieue  
 the burdens that vniustly wee lay vpon our  
 brethren? Shall he bestowe his vnderferued  
 mercie vpon vs, and wee shew no bo-  
 welles of mercie, to such as wee see in mise-  
 rie before our eyes? Let vs not be deceiued,  
 God

God cannot deny himselfe. Murther, malice, hatred, cruelty, oppression, strife, theft, deceit, vniust dealing, couetousnesse, auaritiousnesse, and vnmercifulnesse vnto the poore, besides pride, whoredome, adulterie, wantonnesse, and the rest of the workes of the flesh, are so odious before God, that while that any of them raigneth in the hart of man, hee and his whole workes are detestable before God. And therefore if we desire that Gods fearefull iudgements shall be stayed, let vs (that know the trueth, and say that wee professe the same) vnfeignedly returne vnto our God. Let vs not be inferiours to the King of *Niniue*, who commaunded euery man to turne from his wicked wayes, and from the iniquitie that was in his handes. Let vs consider what our God craueth of vs, but specially let Earles, Lords, Barons, Burgesse, and Artificers consider by what meanes their substances are increased.

It is not enough to iustifie vs before God, that ciuill Lawes cannot accuse vs. Nay brethren, the eyes of our God pierceth deeper, than mans Lawe can stretch. The Lawe of



man cannot conuince the Earle, the Lord, the Baron, or Gentleman, for oppressing of the poore labourers of the ground, for his defence is ready. I may doe with mine own as best pleaseth me. The Merchant is iust enough in his owne conceit, If before men hee can not be conuict of theft and deceit. The Artificer and Crafts-man thinketh him selfe free before God; albeit that hee neither worke sufficient stufte, nor yet sell for reasonable price. The world is euill, saith he, and how can men liue, if they doe not as others doe? And thus doth euery man leane vpon the iniquitie of another, and thinketh himselfe sufficiently excused, when he meateth craft with craft, and repulseth violence, eyther with deceit, or else with open iniurie. Let vs be assured, deare brethren, that these be the sinnes which heretofore haue prouoked God, not only to plague, but also to destroy, & vtterly ouerthrow strong realmes, and flourishing common-wealths.

Now seeing that the iustice and iudgements of our God, abide for euer, and that he hath solemnely pronounced, that euerie Realme, Nation, or City, that sinneth, as did  
*Juda,*



## OF FASTING.

*Juda, & Ierusalem*, shal be likewise punished. Let that feareful destruction that came vpon them, in the which, after hunger and pestilence, the sword deuoured without discretion, the rich and poore, the noble, & those that were of base degree, the yong and olde, the priests and prophets, yea the inatrons & virgins escaped not the day of that sharp visitation. Let their punishment, we say, prouoke vs to repentance, and so no doubt wee shall finde fauour in the eyes of our God, albeit that hee hath begunne to shew vnto vs euident signes of his displeasure, iustlie conceiued against vs. But (as God forbid) if wee mocke his Messengers, and despise his woordes, till that there bee no remedy, as they did, Then can wee (whome God hath raised vppe to instruct and forewarne you) doe nothing but take witnesse of heauen and earth, yea, and of your owne conscience, that wee haue faithfully instructed you in the right way of GOD, aswell concerning his true worshipping, as in doing of your dueties one man to another. And also that we haue forewarned you of the plagues to come, first, by our tongues,

## A TREATISE

and now by our pen, for a perpetual memorial to the posterity that shal folow: who shal glorifie God, either for your conuersion, or else for y<sup>e</sup>ar iust condemnation, and seuerer punishments, if ye continue inobedient.

To prescribe to euery man his duety in particular, we cannot, because we know not wherein euery man, and euery estate particularly offendeth, but we must remit euery estate, and euery man in his vocation, to the examination of his owne conscience. And that according as God commandeth in his holy Lawe, and as Christ Iesus requireth, that such as shal possesse the kingdome with him, shall do.

Which is, whatsoeuer (saith he) that yee would men should doe vnto you, do y<sup>e</sup> the like vnto them. By this rule which the Author of all equitie, iustice, and policie hath established. If wee appoynted the Earles, Lordes, Barons, and Gentlemen, to try their owne consciences, whether that they would be content that they should be intreated, (if God had made them husband-men, and labourers of the ground) as they haue entreated, and presently doe entreate, such as  
some.

OF FASTING.  
sometimes had a moderate and reasonable life vnder their predecessours : Whether (wee say) that they woulde be content that their tenements and rents shoulde be raised from rent to rent, from one Farme to two, and so going vpward, till that for pouertie, the auncient Labourers are compelled to leaue the ground in the hands of the Lord.

If with this entreatement they woulde be content, wee appeale to their owne conscience. And if they thinke that they would not, then in Gods name wee require them to beginne to reforme themselues, and to remember that it is not wee, but that it is Christ Iesus that so craueth of them. And vnto the same rule wee send Iudges, Lawyers, Merchants, Artificers, and finally, even the very laborers of the ground themselues. That euery one in his owne vocation may trie how iustly, vprightly, and mercifully he dealeth with his neighbour. And if he find his conscience accused by the former sentence of our Maister, let him call for grace, that he may, not onely repent for the time past, but also amend in times to come, and so shall their fasting and prayers be acceptable

D 4 ble

ble vnto God.

If men thinke that wee require the thing that is vnpossible. (For what were this else, but to reforme the face of the whole earth, which neuer was, nor yet shall be, till the righteous King and Iudge appeare, for the restauration of all things?) We answer, that we speake not to the godlesse multitude, neither yet to such as are mockers of Gods iudgements, whose portion is in this life, and for whom the fire of hell (which now they mocke) is assuredly prepared. But we speake to such as haue professed the Lord Iesus with vs, who haue communicated with vs his blessed sacraments, haue renounced Idolatry, and haue auowed themselves to be new creatures in Iesus Christ, in whome they are ingrafted as liuely branches, apt to bring forth good fruite. Nowe why it should be thought vnpossible, that these men (of what vocation soeuer they be) should beginne to expresse in their liues, that which in woorde they haue publikely professed, we see no good reason, vnles that they would say, that it is vnpossible that god shall now worke in men of this age, as wee  
reade

## OF FASTING.

reade that hee hath wrought in men before vs, and that were blasphemie.

¶ Seeing that the hand of our God is no more shortned towards vs, than it hath been towards those that haue passed before vs. At Gods commaundement *Abraham* left his Fathers house and natie countrie. *Moses* preferred the condition of the people of *Israel*, euen in their greatest affliction, to the riches and glorie of *Pharaohs* Court. *David* vpon the vnction of *Samuel* did patiently abide the persecution of *Saul* many yeers. *Zachens* at a dinner with Christ Iesus, was not onely content to restore whatsoeuer he had before defrauded, but also to giue the halfe of all his substaunce to the releefe of the poore.

And the Faithfull in the dayes of the Apostles, solde their possessions, and ministred vnto the needie. None of these excellent workes craue we of the Faithfull in our age, but only those, without which the spirit of sanctification cannot be knowne to be in man, to wit, that euery man speake the trueth with his brother, that none oppresse  
nor

## A TREATISE

nor defraude another in any businesse, that the bowells of mercy may appeare amongst such as God hath called to his knowledge; and finally, that we altogether that professe the Lord Iesus, and doe abhorre idolatrie, abhorre also all kinde of impietic, studying to abound in all good workes, and to shine as lights in the midst of this wicked generation. Which if we do not, we declare no doubt that Christ Iesus dwelleth not within vs, but that we are they that heare and know the will of our Lord, but doe not the same. And vnto what curse and malediction such persons are subiect, the parable of the figge tree which was threatned to be cut downe, if it brought not forth fruit, the curse giuen to it, vppon the which Christ Iesus being hungry, found no fruit, and his last sentence against the reprobate, doe sufficiently witness. Wherein we haue to obserue, that the reprobate are adiudged to the fire that neuer shall be quenched, not onely because they committed iniquitie, but also because they were not found fruitfull in good workes. Let euery man therefore that will auoyde plagues temporall and perpetuall, vnfaigned-  
ly

## OF FASTING.

ly study to accomplish in worke, that which in word, and outward profession hee doeth auowe, and vppon such no doubt shall the blessing of God rest, when the manifest contemners, and the cloked hypocrites shall be rased from the face of the earth, and shal be cast into vttermost darkenesse, where there shal be weeping and gnashing of teeth without end, which shall be the rewarde of all their wicked workes.

Moe things we would haue written, such as the notes vpon the discomfiture of *Ioshua* at *Hay*, and of the Israelites fighting against *Beniamin*, together with the foolish opinion of the Papists, who think themselues bound to fast forty dayes, (which they call their Lent) because that Christ Iesus fasted forty dayes, immediately after his Baptisme. But these we are compelled for this present to pretermit, by reason that the time appoynted to this present exercise of fasting approacheth so nigh. If it shall please God of his mercy to continue the light of his Gospel amongst vs, this Argument will be enlarged and set foorth with greater circumstances from time to time.

Now



## A TREATISE

Now to the order, exercise, & abstinence that is to be kept in this publique Fasting. First it is to be obserued, that the two dayes before expressed, to wit, the second & third Sunday of Maie instant, are not appoynted for any religion of time, neyther yet that those precise dayes shall be obserued euerie yeere following, but because that shortly thereafter are the Estates of this Realme appoynted to assemble in Parliament. Therefore the whole assembly thought those dayes for the present necessitie most meete, leauing in the liberty of the Church, what time they wil appoynt to that exercise in all times to come.

The Sundayes are appoynted, not of superstition, neither to bring in any schisme within the Church, but because that vpon the Sunday the people (especially that dwel in country townes) may best attend vpon prayer, & the rest of the exercises that ought to be ioyned with publike fasting.

**T**He abstinence is commaunded to bee from Satterday at eight of the clocke at night.

night, till Sunday after the exercise at after  
noone, that is, after five of the clocke. And  
then onely bread and drinke to be vsed, and  
that with great sobrietie, that the body cra-  
uing necessary Food, the soule may be pro-  
uoked earnestly to craue of God that which  
it most needeth, that is, mercy for our for-  
mer vnthankfulnesse, and the assistaunce of  
his holy Spirite in times to come.

Men that will obserue this exercise, may  
not any of the two dayes vse any kinde of  
games, but exercise themselues after the  
publike assemblies in priuy meditation with  
their God.

Gorgeous apparell woulde be abstained  
from, during the whole time of our humi-  
liation, which is from the one Sunday in  
the morning, till the next Sunday at night.  
Albeit that the straitnesse of abstinence is to  
be kept, but the two dayes onely.

We do not binde the consciences of per-  
sons that be vnable to beare the extremity of  
the abstinence, and yet do we exhort them  
to vse their libertie (if anie they doe take)  
in secret, lest that others, either followe  
their euill example, or else iudge them to be  
despisers

despisers of so necessary an exercise.

The time that shalbe spent, as well before noone as after, must be left to the wisdom of the discrete Ministers, who best can iudge both what the auditors may beare, and what themselves are able to sustaine. But because this exercise is extraordinary, the time thereof would be somewhat longer than it is vsed to be in the accustomed assemblies. And yet wee would not haue it so tedious, that it should be noysome to the people. And therefore we thinke that three houres and lesse, before none, and two houres at after noone, shall be sufficient for the whole publike exercise. The rest to bee spent in priuy meditation, euery familie a part.

The Sunday before the second Sunday of Maie, as before is said, shal euery Minister giue aduertisement to his flocke, of such things as are to be done the next Sunday following, and of the causes of the same, with such exhortation as God shall put into their mouthes, to make the people to embrace the iust commaundement of the Church with more glad minds.

OF FASTING.  
In townes we thinke expedient that the  
exercise of the doctrine beginne vpon the  
Satterday at after noone, immediately be-  
fore the first Sunday of abstinence, that the  
people may be the better prepared, religi-  
ously to vse the obseruation of the next day.  
But in villages we thinke good, that the do-  
ctrine beginne the Sunday before. The ar-  
gument of the Sermon and exhortation to  
be taken from some proper place of the Pro-  
phets, as of *Ioel* the first, where he saith, San-  
ctifie a Fast, appoynt the assembly &c. Or of  
*Jonas* the third, where *Jonas* cryed, and yet  
forty dayes, and *Niniue* shall be destroyed,  
&c. Or of *Jeremy* the seauenth. Where that  
he saith, Heare the word of the Lord all *Ju-  
da*, and ye that enter in by these gates, &c.  
Or of the thirteene of *Luke*, vpon the decla-  
ration of them that shew to our Maister the  
crueltie of *Pilate*, and vpon his answere. Or  
vppon any other proper place within the  
Scripture, that entreateth of repentance, of  
publike humiliation, of the causes, & of the  
fruites of the same. This ended, as it were  
for preparation, the beginning shall be vp-  
on Sunday, from the lawe of God, because  
that

that all that offendeth Gods Maiestie, proceedeth from the transgression thereof, and therefore, after a short prayer, that it will please God to make his holy worde to fructifie among vs, this confession shalbe made

¶ *The Confession that shall goe before the reading of the Lawe, and before every exercise.*

**I**T is of thy mercy, O Lord, and not of our merites, that it hath pleased thee to shew thy selfe vnto the worlde, euen from the beginning, and vnto vs now in this last and most corrupt age, yea Lord we further confesse, that neither Law nor Gospel can profite vs to saluation, except that thou of thy meere grace woorke in vs aboue all power that is in this our nature. For albeit thou teach, we shall remaine ignorant, albeit thou threaten, we shal contemn. And albeit thou promise mercy and grace, yet shal wee despaire and remaine in infidelity: Vnlesse that thou create in vs new hearts, write thy Law in the same, and seale in vs remission of our sins,

finnes, and that the sense and feeling of thy  
fatherly mercy, by the power of thy holie  
Spirite . To the olde world thou spakest by  
*Noah*. To *Pharao* and his people by thy ser-  
uant *Moses* . To all *Israel* by the fearefull  
trumpet of thy Lawe . To the Cittie of *Je-  
rusalem*, by thine owne wisdome, our Lord  
Iesus Christ. And to the multitude, aswel of  
Iewes as Gentiles , by the preaching of thy  
holie Apostles . But who gaue obedience?  
Who trembled, and constantly feared thy  
hote displeasure? Who did rightly acknow-  
ledge the time of their visitation? And who  
did embrace and keepe to the ende, thy fa-  
therly promises?

Onely they, O Lord, to whome thy spi-  
rite was the inward teacher, whose heartes  
thou openest, and from whom thou remo-  
uest rebellion and infidelitie, the rest were  
externally called, but obeyd not, they heard  
as well mercy offered, as threatnings pro-  
nounced, but neither with the one, nor  
with the other were they effectually mo-  
ued.. Wee acknowledge, O Lorde, that the  
same corruption lurketh in vs, that buddeth  
forth in them to their destruction, and iust  
E con-

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condemnation. And therefore we most hum-  
bly beseech thee, O Father of mercy, for Je-  
sus Christ thy sonnes sake, that as thou hast  
caused the light of thy woorde clearely to  
shine amongst vs, and as thou hast plainly  
instructed vs by the externall ministerie in  
the right way of saluation. So it will please  
thee inwardly to moue our dull hearts, & by  
the power of thy holy Spirite, that thou wilt  
write and scale in them that holy feare and  
reuerence which thou crauest of thy chosen  
children, and that faithfull obedience to thy  
holy will, together with the feeling & sense  
that our finnes are fully purged, & freely re-  
mitted by that only one Sacrifice, which on-  
ly by it selfe is acceptable vnto thee, to wit,  
the obedience, death, and meditation of thy  
only Sonne our soueraigne Lord, only Pa-  
stour, Mediatour, and Hie-priest, our Lorde  
Jesus Christ. To whom with thee, and with  
the holyghost, be all honor and glory, world  
without end.

¶ This Confession ended, the Minister  
or Reader shall distinctly reade the 27. and  
28. of *Deuteronomie*, which ended, the Mi-  
nister shal wish euery man to discend secret-  
ly



ly into himselfe, to examine his owne conscience, wherein he findeth himselfe guilty before God. The Minister himself, with the People, shall prostrate themselves, and remaine in priuate Meditation a reasonable space, as the quarter of an houre or more.

Thereafter shall the Minister exhort the people to confesse with him their finnes and offences, as followeth:

**I**V& and righteous arte thou, O Lord God Father euerlasting, holy is thy Lawe, and most iust are thy iugements, yea euen when thou dost punish in greatest seueritie, we do confesse, as the trueth is, that wee haue transgressed thy whole Law, and haue offended thy godly maiesty, in breaking and violating euery precept of the same. And so most iustly maist thou powre forth on vs all plagues that are threatned, and that we find powred forth vpon the disobedient at any time from the beginning.

And so much the rather, O Lorde, because that so long we haue bin called, by thy holy word to vnfained repentance, & newnesse of life: and yet haue we still remained

in our former rebellion, and therefore if thou wilt enter into iudgement with vs, wee can neither escape confusion in this life, nor iust condemnation in the life to come. But lord thy mercy is without measure, and the truth of thy promise abideth for euer. Vnworthy are we that thou shouldst looke vpon vs, but Lorde, thou hast promised that thou wilt shew mercy to the most grieuous offenders, whensoever they repent. And further, thou by the mouth of thy deare Sonne our Lord Iesus Christ, hast promised that thou wilt giue thy holy Spirite to such as humbly call vnto thee. In boldnes of the which promise, we most humbly beseech thee, O Father of mercies, that it would please thy godly maiestie, to worke in our stubborne heartes, an vnfained sorrowe for our former offences, with some sense & feeling of thy grace and mercy, together with an earnest desire of iustice and righteousness, in which wee are bound continually to walk. But bicause that neither we nor our prayers can stand before thee, by reason of that imperfection which still remaineth in this our corrupted nature: We flie to the obedience and perfect iustice  
of

## OF FASTING.

of Iesus Christ, our onely Mediatour, in whom, and by whome, we call not onelie for remission of our sinnes, and for assistance of thy holy Spirite, but also for all things that thy godly wisedome knoweth to be expedient for vs, and for thy Church vniuersall. Praying as hee hath taught vs, saying: *Our Father which art in heauen, halowed be thy Name, &c.*

This ended, the Minister shall reade the Text whereon he will ground his Sermon.

**F**irst hee shall expound the dignitie and equitie of Gods Lawe. Secondly, the plagues & punishments that ensue the contempt thereof, together with the blessings promised to the obedient obseruers of it. Thirdly, he shall teach Christ Iesus to be the end and perfection of the Lawe, who hath perfectly accomplished that which was impossible for the Lawe to doe. And so shall hee exhort euery man to vnfained repentance, to stedfast faith in Christ Iesus, and to shew fruites of the same.

The Sermon ended, the common praier

## A TREATISE

shall be vsed that is contained in the Psalme booke, the 46. page thereof; beginning thus God Almighty and heavenly Father, &c. Which ended, the 51. Psalme shall be sung whole, and so with the blessing, the assembly is to be dimitted for that exercise.

*At after noone.*

**A**fter inuocation of Gods name publicly by the Minister, and secretely by euery man for a reasonable space. The Minister may take the argument of his Sermon from the beginning of 119. Psal. where the diligent Reader shall obserue the properties and conditions of such, as in whose hartes God writeth his law. Or if that be thought ouer hard, then may ye take the text of *Iohn*. God is light, and in him there is no darknes, if we say we haue fellowship with him, &c. The prayer is referred vnto the Minister, the 6. Psalme shall be sung.

The blessing and exhortation, to call to mind wherefore that exercise is vsed, being ended, the publike exercise shall be put to ende for that daie.

OF PRAYERS.  
**A**lbeit that in the countrie, the people  
can-not well meete euery day betwixt  
the two Sundayes, yet in cities and townes  
wee thinke they ought to assemble, an  
howre before noone, and an howre and  
more at after noone. The howre before  
noone, to be the howre accustomed to the  
common prayers. The howre at afternoone  
to bee at three of the clocke, or after.

*The exercise of the whole weeke.*

**T**He beginning euer to be with confessi-  
on of our sinnes, and calling for Gods  
graces. Then certaine Psalmes, and certaine  
histories to be distinctly read, exhortation  
to bee conceaued thereupon, and prayers  
likewise, as God shall instruct and inspire  
the Minister or Reader.

*Monday before noone.*

Psalm. 2. 3. and 10.

Historie 2. of the Iudges.

*After noone.*

Psalm. 12. 13. and 17.

Historie 6. of the Iudges.

E 4

*Tuesday*

*Tuesday before noone.*

Pfalm. 25. and 28.

Historie 7. of the Iudges,

After noone.

Pfalm. 36. and 40.

Historie 4. of the Iudges,

*Wednesday before noone,*

Pfalm. 14. and 55.

Historie 19. of the Iudges,

After noone.

Pfalm. 44. and 56.

Historie 20. of the Iudges.

*Thursday before noone.*

Pfalm. 49. and 57.

Historie 3. and 4. of *Ester*,

After noone.

Pfalm. the 37.

Historie the 5, 6, and 7. of *Ester*.

*Fryday before noone.*

Pfalm. 59. 61. and 64.

Historie 2. of Paralip. 20.

After noone.

Pfalm. the 69.

Historie the 36. of *Isai*.

*Satterday*

## OF FASTING.

*Satterday before noone.*

Pfalm. 68. and 70.

Historie the 37. of *Isai.*

*After noone.*

Pfalm. 74. and 77.

Historie 9. and 10. of *Esdra.*

¶ Sondag the last day of this publike exercise for this time, before noone shall be vsed in all thinges as the former Sondag, except that the 26. of *Leuiticus* may be read for the 28. of *Deuteronomie*, and for the prayer shall be vsed that which is to be found in the Psalme booke, the 165. page beginning. *Eternall and euerlasting, &c.*

*Sondag at after noone.*

Pfalm. 78.

Historie the 9. of *Daniell.*

¶ The exhortation and prayers ended, for the conclusion shal be distinctly read the 80. Psalme, and so with exhortation to euerie man to consider, to what end the whole exercise tendeth, with blessing, the assembly shall be dimitted.



## A TREATISE

The Exhortations and Prayers of euerie  
seuerall exercise, wee haue reremitted to be  
gathered by the discreete Ministers, for time  
pressed vs so, that we could not frame them  
in such order as was conuenient, neither yet  
thought we it so expedient to penne praiers  
vnto men, as to teach them with what heart  
and affection, and for what causes we should  
pray in this great calamitie, appearing short-  
ly to ouerwhelme this whole realme, vnlesse  
God of his great mercy, aboue mans expe-  
ctation finde the remedy. Before whome it  
is that we haue (and presently do) prostrate  
our selues, for obtaining of those things,  
without which the light of his Gospell can-  
not long continue with vs. And therefore  
yet once againe we exhort, and by the pow-  
er committed vnto vs by God, charge all  
that professe the Lord Iesus, and the since-  
ritie of his Gospell, within this Realme, that  
euen as they loue the quietnes of their com-  
mon-wealth, the continuance of Christ Ie-  
sus his holy Gospell within the same, and  
their owne saluation, together with the sal-  
uation of their posteritie, that vnfaignedly  
they prostrate themselves before the throne  
of

## OF FASTING.

of Gods maiestie, and in bitternesse of hart  
pray with vs.

Arise, O Lord, and let thine enemies be  
confounded. Let them flie from thy pre-  
sence, that hate thy godly name. Let the  
groanes of thy afflicted enter in before thee.  
And preserue thou by thine owne power,  
such as be appoynted to death. Let not thy  
enemies thus triumph to the ende: but let  
them vnderstand that against thee they doe  
fight. Preserue the Vine which thy right  
hand hath planted. Set thy power to the  
power of that Romane Antichrist, and lette  
the glorie of thine annoynted Iesus

Christ our Lorde shine  
before al nations.

Sobe it.

*Hasten Lord, and tarry not.*

## A TREATISE

Certain Chapters and Parts of the Scriptures vsed by the Ministers of Edenborough, and of Holy-rood-house, in the time of Gods visitation by the Plague. In the time when in the Court reigned all impietie, as murder, whoredom, and contempt of Gods word, but especially in the time when the Queene was stricken by Gods hand in Iedburgh, also in the time of famine and dearth, and at other such times as God gaue occasion, and according to the manner of the scourge.

In time of Pestilence, the 21. of Numeri, the 34. of the second booke of Samuel 3. chap. of Ezechiel, the 91. psalm with other such places proper for the same.

*In time when impietie abounded.*

Ezechiel 3.	Esay 3.
Zephaniah 1.	Ieremie 34.
Numeri 16.	Ose 4.
Numeri 25.	Amos 6.
Ioshua 7.	Obadiah.
1. Sam. 4. and 7.	Micheas 2.
1. Samu. 15.	Zachary 5.
1. Kings 13.	Ezra 4.
2. Chron. 26.	Nehemias 9.

*In time of famine.*

Esay 58.	1. Kings 17. 18.
Haggeus 1.	2. Kings 4.
Amos 4.	2. Kings 6. 7. and 8.
Amos 8.	Zacharie 7.

And other such like parts of Scriptures, according as the correction was laid of God, for euen as the Lord our God hath diuine and sundry roddes wherewith he scourgeth the worlde : but mercifully correcteth his owne children for their profite, so hath hee left diuers examples in holy Scripture how his chosē haue vsed themselues vnder euerie sort of correction by him fatherly layed vpon them, as in the chapters before expressed was first noted, to stirre man to preuent Gods iudgements by true and vnfeigned repentance before the plague came. So these Chapters now noted, were chosen by the Ministers of *Edin-bourgh* and *Haly-rud-house*, and others godly thereabout, at such times as God did visit them, as is aboue expressed. To testifie also that the Church of God and the faithfull and discreete Ministers are not bound at euery humiliation to sticke scrupulously to the former, as no other may be chosen, but as God changeth his roddes, so may our prayers, with the examples of the Saints, so afflicted, be changed and ordered. Neither can the wicked iustly accuse vs in so doing of inconstancie, but rather ought  
the

the chosen to glorifie God, that our publike fasting & humiliation is not bound to mans commandement precisely, nor to the olde customes, as the Papists vsed their ceremonies, but as God visiteth vs, so in that maner seeke we him, as hee teacheth vs, and giueth vs examples in his most holy word, according to his fatherly correction.

¶ *Three causes of this publike Fast.*

As in these dayes wee do call to him for mercie for our vnthankfulnesse, being so oft and diuerse times deliuered, and yet his benefites so sodainely forgot, in that that wee see sinne so to abounde in all estates, Gods fearefull threatnings not feared, but the pronouncers thereof mocked and disdained by the most parte of the world. Secondly, the great hunger, famine, and oppression of the poore, although the rich and wealthy that keepes their corne while the wilde beastes eate it, feele not the famine, whose plague sodainely followeth, if hastily they preuent

not

ot Gods iudgements by vnfaigned repen-  
tance. Thirdly and chiefly, we humble our  
selues, and call vpon God for the comforte  
and deliuerance of our afflicted brethren in  
*Fraunce, Flanders*, and other partes, for al-  
though the plague and cruell decree of  
*Trent* is begunne at *Susan*, or rather in filthy  
*Sodome* in *Paris* that slaughter-house of Sa-  
than, by those forsworne and cruell mur-  
therers, yet their minde is no lesse cruel-  
ly bent towards vs: for if they had not pi-  
tie to drinke their owne blouds, and to see  
the same runne in the streetes with *Ma-  
nasses*, much lesse will they be mooued with  
compassion whenas they shall onelie heare  
cruelty vsed against straungers, except that  
God drowne *Pharaoh*, chase and slay *Sen-  
nacherib*, confound and beate downe with  
shame *Herode*, which must be through the  
prayers of the Saints of G O D, humbled  
vnder his mightie hand. Those and other  
manyfolde causes, as sinne vnpunished in  
many places, the craftinesse of the world-  
lings, with the apparaunt deceitfulnesse of  
false brethren, dooth mooue vs this day to  
stoope vnder his mightie hand, which that

we

we may doe without hypocrisie, we craue  
of him for his owne names sake, then not  
doubting but the fruite and profite therof  
shall be found and seene, as at diuers times  
we haue felt, to his owne glorie, and  
comfort of his church. To  
whom be praise glo-  
rie and honour  
for euer.

FINIS.





